ĀUṂ

The great All, which is constantly in motion, and is constantly undergoing change in the visible and invisible universe, is like the tree which perpetuates itself by the seed and is incessantly creating the same identical types.—*Book of Pitris.*

Nothing is commenced or ended. Everything is transformed. Life and death are only modes of transformation which rule the vital molecule from plant up to Brahma himself.—*Atharva Veda.*

THE PATH.

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A HINDU CHELA'S DIARY.*

In the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahratta, which, as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction, I know not. If he had been only any ordinary religiously disposed Hindu we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have risen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had,

* The original MS. of this Diary as far as it goes is in our possession. The few introductory lines are by the friend who communicated the matter to us.—[ED.]

when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They being real disciples, never like to say that they are, a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

* * * "Twice before have I seen these silent temples standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be, for the I changeth not, but only the veil wrapped about, is either torn away or more closely and thickly folded round to the disguising of the reality. * * * It is now seven months since I began to use the privilege of listening to Kunâla. Each time before, that I came to see him, implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would have not indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew into a belief within a short time so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindu Adept who had assumed that illusionary form. But there this difficulty arose, for I knew that he received letters from various relatives in different parts, and this would compel him to practice the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me. * * * I was right in my original conception of Kunâla that he is some great Indian Adept. Of this subject I constantly talked with him since ———— although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunâla I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But then he usually asked me what I would do *there* alone? He said that instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me; that I was foolish enough to think that by going into the jungles

I could fall in with an adept ; and that if I really wanted to gain my object I should have to work in the reform in and through which I had met so many good men and himself also, and when the Higher Ones, whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me : 'One of our Brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindus you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do.' These were orders, and I knew I must wait, and still I knew that through Kunâla only would I have my object fulfilled. * * *

"I then asked one or two of my own countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be '*Raj Yogs*.' He also said he had heard of a man who had appeared several times in Benares, but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunâla been to them. * * * In consequence of a letter from Vishnurama, who said that a certain X[1] lived in Benares, and that Swamiji K knew him. However, for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied : "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only airy castles. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant : "As directed by you I have neither let him know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc." * * * The other day Nilakant came suddenly here and I met Sw. K. and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, arrived at the place an English officer who had done Kunâla a service in some past time. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would

1. I find it impossible to decipher this name.

never permit him to more than half accept the doctrine of Karma, so interwoven backward and forwards in our lives, both those now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day came X to see us. He never speaks of himself, but as 'this body.' He told me that he had first been in the body of a Fakir, who, upon having his hand disabled by a shot he received while he passed the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this Fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a Fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old. * * * In the night I heard him talking with Kunâla, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40[1]. He will in a few centuries enter the body of a *Kshatriya*[2], and do some great deeds for India, but the time had not yet come."

[*To be continued.*]

SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

A Chapter from a MS. work designed as a text-book for Students in Mysticism.

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts:—Part I, Texts; Part II, Symbols.

The spirit of Sufism is best expressed in the couplet of Katebi:

"Last night a nightingale sung his song, perched on a high cypress, when the rose, on hearing his plaintive warbling, shed tears in the garden, soft as the dews of heaven."

(CONTINUED.)

SUFI ECSTASY.

MOTTO: "Highest nature wills the capture; "Light to light!" the instinct cries;
And in agonizing rapture falls the moth, and bravely dies.
Think not what thou art, Believer; think but what thou mayest become
For the World is thy deceiver, and the Light thy only home." *(Palm Leaves.)*

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1. There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and other Adepts, give the apparent age as forty only.—[ED.]

2. The warrior caste of India.—[ED.]

ABULFAZL (A.D. 1595):

O Lord, whose secrets are for ever veiled,
And whose perfection knows not a beginning!
End and beginning both are lost in thee;
No trace of them is found in thy eternal realm.

My words are lame; my tongue, a stony tract;
Slow wings my foot, and wide is the expanse.
Confused are my thoughts; but this is thy best praise—
In estacy alone I see thee face to face!

SHEMS TEBREEZ:

What advice, O Musselmans? I don't know myself; I[1] am neither Christian nor Jew, nor am I a fire-worshipper nor Musselman.

I am not from the East or West, nor am I of land or fire.

I am not from the country of Iran, nor am I from the land of Khoorassan.

I am neither of water nor air, nor am I of fire or earth.

I am not of Adam or Eve, nor am I of the inhabitants of paradise.

My place is no place, my sign is without sign:

I have neither body nor soul,—what is there then? I am the soul of my Beloved.[2]

When I took out my heart, the two worlds I saw as one. He is the first, He is the last, He is the manifest, He is the secret.

Except Him, and that I am Him, I do not know anything else.

O thou, Shems Tebreez, why this rapture in this world?

Except with rapture and enthusiastic ardour, this work cannot be effected."

ECSTASY: THE HEART AS MEDIUM.

All the earth I'd wandered over, seeking still the beacon light,
Never tarried in the day time, never sought repose at night;
Till I heard a reverend preacher all the mystery declare,
Then I looked within my bosom, and 'twas shinning brightly there.

(E. H. Palmer, Orient. Myst.)

Who so knoweth himself, knoweth the Godhead.—Thy soul is the sufficient proof of the existence of the Godhead: When by reflection thou hast penetrated to that deep within, thou shalt discover there the Universal Worker of his work.

(D'Herbelot—Persian Paraphrases.)

Wouldst know where I found the Supreme? One step beyond self.—Behind the veil of self shines unseen the beauty of the Beloved.—*(Aphorisms.)*

Soul of the soul! Neither thought nor reason comprehend thy essence, and no one knows thy attributes. Souls have no idea of thy being. The prophets themselves sink into the dust before thee. Although intellect exists by thee, has it ever found the path of thy existence? *Thou art the interior and the exterior of the soul.—(Attar.)*

They who see God are ever rapt in ecstacy. * * * *(The Mesnevi.)*

ECSTASY: NATURE AS MEDIUM.

The varied pictures I have drawn on space,
Behold what fair and goodly sights they seem;
One glimpse I gave them of my glorious face,
And lo! 'tis now the universal theme.

(E. H. Palmer, Orient. Myst.).

1. The soul soliloquizing.
2. The Deity.

Recognise the mark of Deity in every place, and never place the foot without its own limit. The world is the image of the Godhead.—*(Bustami.)*

RABIA LEGENDS.

—The widow *Rabia*[1] is reported having said "an interior wound consumes my heart; it can only be cured by communion with a friend.[2] I shall remain sick till the day of judgment when I shall reach my end.—

—It is told of *Rabia*, that once when requested to marry, she answered: My being has for a long time been in marital communion; hence I say that my ego is long ago lost in itself and arisen again in Him (in God); since then I am entirely in His power, yea, I am He. He, who would ask me for a bride, would ask me, not from myself, but from Him (God). *Hassan Basri* (a famous Mohamedan Theologian) asked her how she had reached this state. She answered: In this way, everything which I had found I lost again in Him (God). When questioned as to by which mode she knew Him, she made answer: O, *Hassan*, *you* know Him by certain methods and means, I know Him without modes and means.—

—*Ibn Chali Kan* tells about Rabia that she often in the middle of the night went up upon the roof and in her loneness cried out: O, my God! Now is silenced the noise of the day, and the lover enjoys the night with the beloved, but I enjoy myself in my loneness with Thee; Thou art my true lover.—

—It is told of her that once while journeying to Mecca on seeing the Kaaba she exclaimed: What is the Kaaba to me? I need the Lord of the Kaaba! I am so near God that I apply to myself his words: He who approaches me by an inch, him I approach by a yard. What is the Kaaba to me?—

—*Feri'd Eddin Attar* tells about her, that she, once while crossing the fields, cried out: Deep longing after God has taken po session of me! True, Thou art both earth and stone, but I yearn to behold Thee, Thyself. The high God spoke to her in her heart, without a medium: O, Rabia! Do you not know that once when Moses requested to see God, only a grain fell from the sun and he collapsed: Be satisfied with my name!—

—Once asked if she beheld God while worshipping Him, "Assuredly," said she, "I behold Him, for Whom I cannot see, I cannot worship."—

—Once when Rabia was sick three famous Theologians called upon her, namely *Hassan Basri*, *Malik Dinar*, and *Schakik Balchi*. Hassan said: The prayers of that man are not sincere who refuses to bear the Lord's chastisements. Schakik added to that: He is not sincere who does not rejoice in the Lord's chastisements. But Rabia, who detected selfish joy

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1. Second century.
2. The Deity.

even in those words, replied : He is not sincere in his prayers, who does not, when he beholds his Lord, forget entirely that he is being chastised.—

—On one occasion Rabia was questioned concerning the cause of an illness and replied : I allowed myself to think on the delights of paradise, therefore my Lord has punished me.—

ACTS OF ADEPTS.[1]

Munsoor Halaj attained victory of the body, by incessant prayer and contemplation. He used to say "*I am the Truth.*"

The following story is told of him. He observed his sister go out frequently at night, and wondering what it meant, he resolved to watch her and see where she went. He did so and found that she went to a company of celestial spirits, who gave her of their nectar or immortal beverage. Thinking that a drop might be left in the cup after his sister had drank from it, he took hold of it and did, much against her warning, get a drop of the divine fluid. Ever afterwards he went about exclaiming "I am the Truth!" This was too much for the observers of the canonical law and they sentenced him to be impaled alive. When they came to take him, he told them, that he did not fear them, they could do him no harm, and when they were putting him on the stake, he disappeared from them and appeared in a sittting posture in the air at a small distance over the stake. This was repeated several times. His spirit ascended to heaven and asked the Prophet if it be right that he should suffer. The Prophet advised him to suffer, otherwise there would be an end to formal religion. On this Munsoor Halaj's spirit descended and permitted the body to take the course of nature. When about to be impaled, he called a disciple of his, told him the secret and that his voice, "I am the Truth" would be heard, when they after burning him, should throw his ashes into the sea; and that the sea would rise and overflow all the land, if they did not take his godhra[2] and place it on the rising waves. It so all happened.—

A Sufi poet has explained the cause of Munsoor's death, to lie in the fact, that he revealed a mystery.

Of *Shems Tebreez* the following story is told. He raised a King's only son from death by throwing his mantle over him and ordering him "Rise by my order." For this he was summoned before the ecclesiastical court and sentenced to be flayed alive. When the sentence came to be executed, no knives could cut him, his body was invulnerable. It is related, that he ascended in spirit to heaven and the Prophet directed him to undergo his punishment, which he subsequently did. He directed the doctors of Law,

1 The Work entitled "*The Acts of the Adepts,*" by Shemsu—D—Din Ahmed, El EFlaki has been reserved for our second part : Symbols.

2 *A Godhra* is the counterpane of shreds the Faqirs use to lie down upon, and throw over their shoulders.

himself, how to begin to cut the skin from his feet, or rather made the incision himself. When they had thus flayed him, he requested his own skin, be given to him as the letter of the law was fulfilled, and they gave it to him. Of this he made his Khirqeh or derwish's habit, threw it over his shoulders, and went away.

After that the doctors of law ordered everybody to give him nothing to eat, drink, &c. He thus remained for some days without food, &c. At last he found a dead ox and cut out a piece, but as no one dared give him fire, he ordered the sun to descend from the firmament and come nearer to broil his meat. The sun obeyed—but the prince and people fearing the consequences implored him to relieve their sufferings by ordering the sun to return to its station. He granted their request.

TEXTS FROM REPRESENTATIVE SUFIS.

Al-Ghazzali (Abu Hamid Muhammed ibn Muhammad ibn Ahmad al Ghazzali,) surnamed Hujjatu 'l-Islam ("the proof of Islam"). He was born at Tus A. D. 1058 and died A. D. 1111.—

The following are his own words: "I said to myself: the aim of my life is simply to know the truth of things; therefore I must ascertain what *knowledge* is. * * I then said to myself 'the only hope of acquiring incontestable convictions is by the perceptions of the senses and by necessary truths.' Their evidence seemed to me to be indubitable. I soon began to examine the objects of sensation and speculation to see if they were beyond doubt and doubts crowded in upon me, that my incertitude became complete. * * I abandoned the senses, therefore, having seen all my confidence in their truth shaken. * * * Perhaps, said I, there is no assurance but in the notions of reason, viz., in first principles. * * * Upon this the senses replied: "What assurance have you that your confidence in reason is not of the same nature as your confidence in us? May there not be some other judge superior to reason? The non-appearance of such a judge is no proof of his non-existence. * * * I came to reflect on sleep, how during sleep we give to visions, reality and consistence, and have no suspicion of their untruth. On awaking we see they were nothing but visions. What assurance have we that all we feel and see and know when we are awake does actually exist?"

Al Gazzali had now come to disbelief and distrust of the world of sense. He gave his wealth away, left Bagdad and retired into Syria, to the desert, where he spent two years in solitary struggle, combating his passions, purified his heart and prepared for another world. *He attained freedom.* Afterwards he said: "The life of man passes through three degrees. The first or infantile state is that of pure sensation; the second is that of understanding, and the third that of reason, where the intellect perceives the necessary

truths, &c. But there is a fourth state, beyond these three, in which man perceives the hidden things, that have been, and that will be and the things that escape both the senses and reason. This state is Freedom."

AL GAZZALI: ALCHEMY OF HAPPINESS.

CHAP. I. On the knowlege of the soul, and how knowledge of the soul is the key to the knowledge of God.

O seeker after the divine mysteries! Know thou that the door to the knowledge of God will be opened to a man first of all, when he knows his own soul, and understands the truth about his own spirit, according as it has been revealed, "he who knows himself knows his Lord also."

If you wish, O seeker of the way! to know your own soul, know that the blessed and glorious God created you of two things: the one is a visible body, and the other is a something internal, that is called spirit and heart, which can only be perceived by the mind. But when we speak of the heart, we do not mean the piece of flesh which is in the left side of the breast of man, for that is found in a dead body and in animals: it may be seen with the eyes, and belongs to the visible world. That heart, which is emphatically called spirit, does not belong to this world, and although it has come to this world, it has only come to leave it. It is the sovereign of the body, which is its vehicle, and all the external and internal organs of the body are its subjects. Its special attribute is to know God and to enjoy the vision of the Beauty of the Lord God.—They will ask you about the spirit. Answer, "The spirit is a creation by decree of the Lord. The spirit belongs to the world of decrees. All existence is of two kinds, one is of the world of decrees, and the other is of the world of creation. To Him belong creation and decree."

—That spirit, which has the property of knowing God is called the heart; it is not found in beasts, nor is it matter or an accident. The heart has been created with angelic qualities. It is a substance of which it is difficult to apprehend the essence. The law does not permit it to be explained, but there is no occasion for the student being acquainted with it at the outset of his journey.

—Know, O seeker after the divine mysteries! that the body is the kingdom of the heart, and that in the body there are many forces in contrariety with the heart, as God speaks in his Holy Word.

—Know, O student of wisdom! that the body, which is the kingdom of the heart, resembles a great city. The hand, the foot, the mouth and the other members resemble the people of the various trades. Desire is a standard bearer; anger is a superintendent of the city, the heart is its sovereign, and reason is the vizier. The sovereign needs the service of all the inhabitants. But desire, the standard bearer, is a liar, vain and ambitious. He is

always ready to do the contrary of what reason, the vizier, commands. He strives to appropriate to himself whatever he sees in the city, which is the body. Anger, the superintendent, is rebellious and corrupt, quick and passionate. He is always ready to be enraged, to spill blood, and to blast one's reputation. If the sovereign, the heart, should invariably consult with reason, his vizier, and, when desire was transgressing, should give to wrath to have power over him (yet, without giving him full liberty, should make him angry in subjection to reason, the vizier, so that passing all bounds he should not stretch out his hand upon the kingdom), there would then be an equilibrium in the condition of the kingdom, and all the members would perform the functions for which they were created, their service would be accepted at the mercy seat, and they would obtain eternal felicity.

The dignity of the heart is of two kinds ; one is by means of knowledge, and the other through the exertion of divine power. Its dignity by means of knowledge is also of two kinds. The first is external knowledge, which everyone understands : the second kind is veiled and cannot be understood by all, and is extremely precious.

—In the second, by the power of thought, the soul passes from the abyss to the highest heaven, and from the East to the West.

The most wonderful thing of all is, that there is a window in the heart from whence it surveys the world. This is called the invisible world, the world of intelligence, or the spiritual world.

—The heart resembles a pure mirror, you must know, in this particular, that when a man falls asleep, when his senses are closed, and when the heart, free and pure from blamable affections, is confronted with the preserved tablet, then the tablet reflects upon the heart the real states and hidden forms inscribed upon it. In that state the heart sees most wonderful forms and combinations. But when the heart is not free from impurity, or when, on waking, it busies itself with things of sense, the side towards the tablet will be obscured, and it can view nothing. For, although in sleep the senses are blunted, the imagemaking faculty is not, but preserves the forms reflected upon the mirror of the heart.

—In death, the senses are completely separated and the veil of the body is removed, the heart can contemplate the invisible world and its hidden mysteries, without a veil, just as lightning or the celestial rays impress the external eye.

—If a person calls into exercise, in perfection, holy zeal and austerities, and purifies his heart from the defilement of blamable affections, and then sits down in a retired spot, abandons the use of his external senses, and occupies himself with calling out "O God ! O God !" his heart will come into harmony with the visible world, he will no longer receive notices from

the material world, and nothing will be present in his heart but the exalted God. In this revelation of the invisible world, the windows of the heart are opened, and what others may have seen in a dream, he in this state sees in reality. The spirits of angels and prophets are manifested to him and he holds intercourse with them. The hidden things of the earth and heaven are uncovered to him. * * * Probably the knowledge of all the prophets was obtained in this way, for it was not obtained by learning.

—When the heart is free from worldly lusts, from the animosities of society and from distractions by the senses, the vision of God is possible. And this course is adopted by the Mystics. It is also the path followed by the prophets.

—The heart of man while in the spiritual world knows its Maker and Creator; it had mingled with the angels and knows for what service it was created.

—To whomsoever this revelation has been vouchsafed, if it directs him to reform the world, to invite the nations to turn to God, and to a peculiar way of life, that person is called a prophet, and his way of life is called a law; and that influence which proceeds from him, which transcends what is ordinary, is called a *miracle*. If he has not been appointed to invite nations, but worships in accordance with the law of another, he is called a *saint*, and that which proceeds from him, which transcends what is ordinary, is called a *manifestation of grace*.

—The knowledge of God, which is the occasion of the revelation of truth, cannot be acquired without self-denial and effort. Unless a man has reached perfection and the rank of a Superior, nothing will be revealed to him, except in cases of special divine grace and merciful providence, and this occurs very rarely.

—You have now learned, O student of the divine mysteries, the dignity of the heart through knowledge.

—Now listen to the heart's dignity through divine power and the greatness of which it is capable.

—When God wills it, the angels send forth the winds, cause the rain to fall, bring forth the embryo in animals, shape their forms, cause seeds to sprout in the earth and plants to grow, many legions of angels being appointed to this service. The heart of man, being created with angelic properties must also have influence and power over the material world; * * * and if the animal and ferocious qualities should not be dominant, if it should look upon a lion or tiger with "majesty" they would become weak and submissive. If it should look with kindness upon one who is sick, his infirmity might be changed to health. If it should look upon the vigorous with majesty, they might become infirm. The reality of the existence of these influences is known both by reason and experience.

—In whomsover these influences are shown to have power, if he occasions misery in the exercise of this power, he is designated a sorcerer.

—The heart has dominion and control through three channels. One is through visions ;—the second is through the dominion which the heart exercises over its own body ;—the third source of dominion of the heart is through knowledge.—Some persons have all things opened up to them by the will of God. This kind of knowledge is called "infused and illuminated" as God says in his Word : "we have illuminated him with our knowledge." These three specialities are all of them found in certain measure in some men, in others two of them are found, and in others, only one is found : but whenever the three are found in the same person, he belongs to the rank of prophets or of the greatest of the saints. Man cannot comprehend states of being which transcend his own nature. No person can understand any individual who belongs to a scale of rank above him.

—The path of mysticism is sought for by all men, and longed for by all classes of society, yet those who attain to the end are exceedingly rare.

—The body is but an animal to be ridden by the heart, which is it rider, while the heart's chief end is to acquire a knowledge of God.

Chap. II. On the knowledge of God.

—In the books of former prophets it is written, "Know thine own soul, and thou shalt know thy Lord," and we have received it in a tradition, that "He who knows himself, already knows his Lord."

—Everyone in the sphere to which he attains, is still veiled with a veil. The light of some is as of a twinkling star. Others see as by the light of the moon. Others are illuminated as if by the world-effulgent sun. To some the invisible world is even perfectly revealed, as we hear in the holy word of God : "And thus we caused Abraham to see the heaven and the earth." And hence it is that the prophet says : "There are before God seventy veils of light ; if he should unveil them, the light of His countenance would burn everything that came into His presence."

Chap. III. On the knowledge of the world.

—Know, that this world is one stage of our life for eternity. For those who are journeying in the right way, it is the road of religion. It is a market opened in the wilderness, where those who are travelling on their way to God, may collect and prepare provisions for their journey, and depart thence to God, without sorrow or despondency.

—The world is delusive, enchanting and treacherous.

—The world will be brought to the great assembly at the last day, in the form of a woman with livid eyes, pendent lips, and deformed shape, and all the people will look upon her, and will exclaim, "what deformed and horrible person is that, whose aspect alone is severe torture to the soul."

And they will be answered, "It was on her account that you were envying and hating one another, and were ready to slay one another. It was on her account that you rebelled against God, and debased yourselves to every sort of corruption." And then God will order her to be driven off to hell with her followers and her lovers.[1]

The Lord Jesus (upon whom be peace!) declares that the world is like the man who drinks sea water. The more he drinks, the more his internal heat increases, and unless he stops, he will destroy himself by drinking.

CHAP. IV. On the knowledge of the future world.

—Know, beloved, that we cannot understand the future world, until we know what death is: and we cannot know what death is, until we know what life is: nor can we understand what life is, until we know what spirit is.

—The following is an illustration of the duration of eternity, so far as the human mind can comprehend it. If the space between the empyreal heaven to the regions below the earth, embracing the whole universe, should be filled up with grains of mustard seed, and if a crow should make use of them as food and come but once in a thousand years and take but a single grain away, so that with the lapse of time there should not remain a single grain, still at the end of that time not the amount of a grain of mustard seed would have been diminished from the duration of eternity.—

AL GAZZALI ON PRAYER.

—Prayers are of three degrees, of which the first are those that are simply spoken with the lips. Prayers are of the second kind, when with difficulty, and only by a most resolute effort, the soul is able to fix its thoughts on Divine things without being disturbed by evil imaginations; of the third kind, when one finds it difficult to *turn away* the mind from dwelling on Divine things. But it is the very marrow of prayer, when He who is invoked takes possession of the soul of the suppliant, and the soul of him who prays is absorbed into God to whom he prays, and his prayer ceasing, all consciousness of self has departed, and to such a degree, that all thought whatsoever of the praying is felt as a veil betwixt the soul and God. This state is called by the Mystics "absorption," for the reason that the man is so absorbed, that he takes no thought of his body, or of anything that happens externally, none of what occurs in his own soul, but, absent as it were from all such matter whatsoever, is first engaged in going *towards* his Lord, and finally is wholly *in* his Lord. If only the thought occurs that he is absorbed into the Absolute, it is a blemish; for that absorption only is worthy of the name which is unconscious of itself. And these words of mine, although they will be called, as I well know, but foolish babbling by raw theologians, are

1. Comp. the mediæval conception "Lady World."

yet by no means without significance. For consider, the condition of which I speak, resembles that of a person who loves any other object, as wealth, honor, or pleasure. We see such persons so carried away with their love, and others with anger, that they do not hear one who speaks to them, nor see those passing before their eyes; nay, so absorbed are they in their passion, that they do not perceive their absorption. Just so far as you turn your mind upon your absorption, you necessarily turn it away from that which is the object of it."

Again he says: "The commencement of this is the going to God, then follows the finding Him, when the "absorption" takes place. This is, at first, momentary, as the lightening swiftly glancing upon the eye. But afterwards confirmed by use, it introduces the soul into a higher world, where the most pure, essential essence meeting it, fills the soul with the image of the spiritual world, while the majesty of deity evolves and discovers itself."

Omar Khayyam (Ghias uddin Abul Fath Omar ibn Ibrahim Al Khayyam) was born in Khorassan "the focus of Persian culture" and is supposed to have died A. D. 1123.

He was not affiliated with any Sufi order, but large parts of his works are full of true Sufi philosophy and are recognized as such.

The first part of the following quotations are taken from the translation by E. H. Whinfield in Trübner's Oriental Series. The second part is extracted from B. Quarritch's ed. 1879.

MOTTO: There is a mystery I know full well,
Which to all, good and bad, I cannot tell;
My works are dark, but I cannot unfold
The secrets of the "station" where I dwell.

(66) —to attain unconsciousness of self
Is the sole cause I drink me drunk with wine.—
(108) They preach how sweet those Houri brides will be,
But I say wine is sweeter—taste and see!—
(120) Ten powers, and nine spheres, eight heavens made He,
And planets seven, of six sides, as we see,
Five senses, and four elements, three souls,
Two worlds, but only one, O man, like thee.—
(124) What lord is fit to rule but "Truth?" not one.
What beings disobey His rule? not one.—
(131) Thy being is the being of Another,
Thy passion is the passion of Another.
Cover thy head, and think, and then wilt see,
Thy hand is but the cover of Another.—
(148) Allah hath promised wine in Paradise,
Why then should wine on earth be deemed a vice?—
(225) When the fair soul this mansion doth vacate,
Each element assumes its principal state,—

(266) They go away, and none is seen returning,
To teach that other world's recondite learning ;
'Twill not be shown for dull mechanic prayers,
For prayer is naught without true heartfelt yearning.—
(285) Life's fount is wine, Khizer [1] its guardian
I, like Elias, [2] find it where I can ;
'Tis sustenance for heart and spirit too,
Allah himself calls wine "a boon to man."—
(340) Man is the whole creation's summary,
The precious apple of great wisdom's eye ;
The circle of existence is a ring,
Whereof the signet is humanity.—
(351) The more I die to self, I live the more,
The more abase myself, the higher soar ;
And, strange! the more I drink of Being's wine,
More sane I grow, and sober than before !—
(369) This world a body is, and God its soul,
And angels are its senses, who control
Its limbs—the creatures, elements, and spheres ;
The One is the sole basis of the whole.—
(376) Some look for truth in creeds, and forms, and rules ;
Some grope for doubts or dogmas in the schools ;
But from behind the veil a voice proclaims,
"Your road lies neither here nor there, O fools."—
(400) My body's life and strength proceed from Thee!
My soul within and spirit are of Thee!
My being is of Thee, and Thou art mine,
And I am Thine, since I am lost in Thee !—

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(31) Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn[3] sate,
And many a Knot unravel'd by the Road ;
But not the Master-knot of Human Fate.—
(32) There was the Door to which I found no Key ;
There was the Veil through which I might not see :
Some little talk awhile of *Me* and *Thee*
There was—and then no more of *Thee* and *Me*.[4]—
(33) Earth could not answer ; nor the Seas that mourn
In flowing Purple, of their Lord forlorn ;
Nor rolling Heaven, with all his Signs reveal'd
And hidden by the sleeve of Night and Morn.
(34) Then of the *Thee in Me* who works behind
The Veil, I lifted up my hands to find
A Lamp amid the Darkness ; and I heard,
As from Without—"*The Me Within Thee Blind!*"—

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1. Khizer, the "Green Old Man" is the guardian of "the fountain of life" and the type of the self sustaining power of Deity.
2. Quran II. 246, Elias discovered the water of life.
3. Saturn is lord of the seventh heaven.
4. No more individual existence.

(35) Then to the Lip of this poor earthern Urn
I lean'd, the Secret of my Life to learn :
And Lip to Lip it murmur'd—"While you live,
Drink !—for once dead, you never shall return."—

(36) I think the Vessel, that with fugitive
Articulation answer'd, once did live,
And drink ; and Ah ! the passive lip I kiss'd.
How many kisses might it take—and give ! [1]—

(44) Why, if the Soul can fling the dust aside,
And naked on the Air of Heaven ride,
Wer't not a Shame—wer't not a Shame for him
In this clay carcase crippled to abide ?—

(50-52) A Hair perhaps divides the False and True ;
Yes ; and a single Alif were the clue—
Could you but find it—to the Treasure-house.
And peradventure to *The Master* too.
Whose secret Presence * * *
* * * * eludes your pains ;
Taking all shapes * * * ; and
They change and perish all—but He remains.
A moment guess'd—then back behind the Fold
Immerst of darkness * * *

(55-56) You know, my Friends, * * *
I made a Second Marriage in my house ;
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to spouse.—
For "Is" and "Is-not" though with Rule and line,
And "Up-and-Down" by Logic I define,
Of all that one should care to fathom, I
Was never deep in anything but—Wine.—

(66-67) I sent my Soul through the Invisible,
Some letter of that After-life to spell :
And by and by my Soul returned to me,
And answer'd : "I myself am Heav'n and Hell ;"
Heav'n but the Vision of fulfill'd Desire
And Hell the shadow from a Soul on fire
Cast on the Darkness into which Ourselves,
So late emerg'd from, shall so soon expire.

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* * * — the Banquet is ended !

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1. The following is told, and attributed to Attar ; A thirsty traveller dips his hand into a spring of water to drink from. Another comes likewise to drink and leaves his earthen bowl behind him. The first traveller takes it up for another draught and is surprised to find the same water bitter when drank from the earthen cup. But a voice from heaven tells him the clay from which the bowl is made was once *Man ;* and, into whatever shape renewed, *can never lose the bitter flavour of mortality.*

FARIDU 'D-DIN SHAKRGUNJ (about A. D. 1200).

Man, what thou art is hidden from thyself,
Know'st not that morning, mid-day, and the eve
Are all within Thee? The ninth heaven art Thou,
And from the sphere into the roar of time
Didst fall ere-while, Thou art the brush that painted
The hues of all the world—the light of life
That ranged its glory in the nothingness.

Joy! Joy! I triumph now; no more I know
Myself as simply me. I burn with love.
The centre is within me, and its wonder
Lies as a circle everywhere about me.
Joy! Joy! No mortal thought can fathom me.
I am the merchant and the pearl at once.
Lo! time and space lay crouching at my feet.
Joy! Joy! When I would revel in a rapture,
I plunge into myself, and all things know.

Saadi (Shaikh-Muslah-ud-Din Saadi) was born at Shiraz, the capital of Persia, A.D. 1176.

He thus characterizes his life and his studies: "I have wandered to various regions of the world, and everywhere have I mixed freely with the inhabitants; I have gathered something in each corner; I have gleaned an ear from every harvest." The divan of Saadi is by his countrymen reckoned to be the true Salt mine of poets. Jami calls him "the nightingale of the groves of Shiraz."

We would call him the moral philosopher of Sufism. His writings do not contain much metaphysics.

SAADIS' GULISTAN (or ROSE GARDEN):

MOTTO: The Rose may continue to bloom five or six days;
But my *Rose garden* is fragrant for ever.

—Shame on the man * *

Who, when the drum soundeth for departure, hath not made up his burden;

Who, on the morning of his journey, is still indulging in sweet sleep.

—They asked Lockman, the wise, from whence he learnt wisdom. He answered: "From the blind; for till they have tried the ground, they plant not the foot."

—The world, O my brother, abideth with no one.

—Ask the inhabitants of Hell, they will tell you it is Paradise.

—The sons of Adam are limbs of one another, for in their creation they are formed of one substance.

When Fortune bringeth affliction to a single member, not one of the rest remaineth without disturbance.

—Know that from God is the difference of enemy and friend, for the hearts of both are alike in His keeping.

—So long as thou art able, crush not a single heart, for a sigh has power to overturn a world.

—Not a word can be said, even in child's play, from which an intelligent person may not gather instruction; but if a hundred chapters of wisdom were read in the hearing of a fool, to his ears it would sound as nothing but child's play.

—Yesternight, towards morning, a warbling bird stole away my reason, my patience, my strength, and my understanding. My exclamations, by chance, reached the ear of a most intimate friend. "Never," he said "could I believe that the voice of a bird should have such a power to disturb thy intellect!"—"It is not," I replied, "befitting the condition of man, that a bird should be reciting its hymn of praise, and that I should be silent."

—One day the Prophet said to Abu Huraizah: "Do not come *every* day, that our friendship may increase."

A holy man has said: "With all the beauty which attends the sun, I have never heard that anyone has taken him for a friend, except in winter, when he is veiled, and *therefore* is loved.

—The treasure chosen by Lokman was patience: without patience there is no such thing as wisdom.

—Were every night a night of power, *the Night of Power*, would lose its worth. Were every pebble a ruby, the ruby and the pebble would be of equal value.

[Quran, Chap. xcvii: Verily we sent down the Quran in the night of al Kadr.—Therein do the angels descend, and the spirit of *Gabriel* also, by the permission of their Lord *with his decrees* concerning every matter. It is peace until morning. Comp. footnote to Lane's transl. of the Quran and our Part II: Symbols].

—How should the multitude find its way to their secret chambers, for, like the waters of life, they are hidden in darkness?

They kindle themselves the flame, which, as a moth, consumeth them; not wrapping themselves up like the silk-worm in its own web.

Seeking for the Soul's repose on the bosom which only can give repose, their lips are still dry with thirst on the very margin of the stream:

Not that they have no power to drink the water, but that their thirst could not be quenched, even on the banks of the Nile.

"The bird of the morning only knoweth the worth of the book of the rose; for not every one who readeth the page understandeth the meaning." *(Hafiz.)*

SAADIS' BOOSTAN (FRUIT GARDEN OR GARDEN OF PLEASURE).

His nature's true state all are helpless to read.
The extent of *His* glory, no mortal has found ;
His exquisite beauty, no vision can bound.
* * * * * *
To the skirt of *His* praise Reason's hand comes not nigh.
* * * * * *
The mind can't *this* world by reflection embrace.

But the Lord of the sky and the earth's rugged skin,
On none shuts the door of subsistence for sin.
Like a drop in the ocean of knowledge are seen
Both His worlds, and the faults, He sees, kindly, He'll screen.
* * * * * *
The Creator is mercy-diffusing and kind,
For He helps all His creatures and knows ev'ry mind.
In Him, self-reliance and grandeur you see,
For His kingdom is old and His nature is free.—
* * * * * *
He is tardy in seizing on those who rebel,
And does not excuse-bringers rudely repel.
* * * * * *
When you've penitent turned "*It is past*," He will write.
* * * * * *
The extent of God's mercies, no mortal can guess ;
The need of His praises, what tongue can express ?

Who knows that communion with God you don't share,
When without an absolution you stand to say pray'r ?
* * * * * *
That pray'r is the key of the portal of hell,
Over which in men's presence a long time you dwell.
If your path does not lead to the Maker alone,
Your carpet for pray'r into Hell will be thrown !
He ordered, and something from nothing arose ;
Who something from nothing but He could disclose ?
Again to nonentity's hiding He flings us.—

And thence to the plain of the judgment He brings us.
Let the robes of deceit, name and fame be dispersed !
For a man becomes weak if in garments immersed.
Wordly love is a veil by which nothing is gained ;
When you snap the attachments the Lord is obtained.
* * * * * *
Know, that the people in estacy drown'd,
In the eyes of the Lord special favour have found !
He watches the "friend," in the fierce burning pile ?
* * * * * *
You've no road in yourself while to self you are wed ;
The enraptured alone are informed on this head.—

Some one said to a Moth "Oh, contemptible mite!
Go! love one who will your affection requite.
* * * * * *
Between you and the candle no friendship can be!
* * * * * *
No one tells you your conduct is perfectly right
In destroying your life for the love of the light!
Observe what the moth, full of hot anguish, said:
"If I burn, oh astonishing! What is the dread?
* * * * * *
* * I fancy the flame is a beautiful rose!
* * * * * *
Won't you helplessly, one day, your life give away?
For the sake of space and death, better give it to-day!

A wild beast is not likely to change into man;
Instruction is lost on it, strive as you can.
* * * * * *
Effort makes not a rose from a willow to grow;
A warm bath will not whiten a negro like snow.
Since naught can the arrow of destiny brave.
Resignation's the shield that is left to God's slave.

Polarity of the Human Body.

Mr. H. Durville, Director of the "Journal du Magnétisme," published in Paris, France, has made some very interesting experiments which have led him to fix the exact Polarity of the Human Body. To understand well what I am going to state, it is necessary to know first that the French call the South pole of the Earth, Austral, and the North pole, Boreal, and that they call the end of the compass needle or of a Magnet which is attracted to the North of the Earth, Austral, and the end which is attracted to the South, Boreal.

Mr. Durville has replaced the denominations Austral and Boreal by the terms positive and negative, based on the following Electro-Chemical law. If a Saline solution be submitted to the action of a Voltaic current, the acids go to the pole +, or positive and the alkalis to the pole —, or negative.

Also if we put in the water contained in two different glasses, the two electrodes of a pile, uniting the two glasses by a wet woolen or cotton thread, the water in the glass exposed to the electrode +, will take a fresh and acidulated taste, and the water in the other glass exposed to the electrode —, will take an alkaline, tepid and unsavoury taste. Now, if we submit two glasses filled with water to the poles of a Magnet, the water exposed to the Austral pole will take an acidulated taste, and the water exposed to the Boreal pole will take an alkaline taste.

There is, then, a concordance of nature between the positive or + pole of the pile, and the Austral or positive pole of the Magnet, both being fresh and acids; and between the negative or — pole of the pile, and the Boreal or negative pole of the Magnet, both being tepid, nauseous and alkaline. Consequently we can call +, or positive, the Austral pole of the Magnet and —, or negative, the Boreal pole. Furthermore, if we magnetize two glasses of water, one with the right hand, and the other with the left hand, the first will become acidulated and fresh, and the second, tepid, nauseous and alkaline.

Then, there is again concordance of nature between the positive or + pole of the pile, the positive or Austral pole of the Magnet, and the right hand, which are fresh and acidulated; and between the negative or — pole of the pile, the negative or Boreal pole of the Magnet, and the left hand which are tepids, nauseous and alkalines.

Consequently we can call positive or +, the right hand and the Austral pole of the Magnet, as well as the positive pole of the pile; and negative or —, the left hand and the Boreal pole of the Magnet, as well as the negative pole of the pile.

We know that the Earth is a Magnet and that it acts like one.

We also know that when Magnets act freely one upon another, the poles of the same name are repulsed and the poles of contrary names are attracted.

Now, Mr. Durville found by repeated experiments that all the right side of a sensitive subject is strongly influenced by the positive pole of the Magnet which produces contraction, repulsion and excitation; while, on the contrary, the other pole relaxes, attracts and calms the same side. The Austral pole of the Magnet presented within about 4-inches of the forehead of the subject, repulses him and puts him to sleep; while the left hand attracts and awakens him. It is evident, then, that the positive pole of the Magnet and the right hand are poles of the same name; and, if the Austral pole of the Magnet is positive, then the Boreal or Northern pole of the Earth must be negative. The physical laws of the Human Magnetism are consequently identical with those governing the actions of the Magnets.

The Human body represents three horse-shoe Magnets, two of them having the neutral point at the summit of the head and the third in an inverted position to that of the two first ones. The axis the most important divides us laterally from right to left, the other from the forepart to the back part of the body. The first horse-shoe Magnet has its neutral point at the summit of the head, and its extremities or poles at the right hand and the left hand, the right hand being the positive, and the left hand the negative pole.

The second horse-shoe Magnet has also its neutral point at the summit of the head, and the extremites or poles of its two branches are the right and the left foot, the right foot being positive and the left foot negative.

The third horse-shoe Magnet, the one in an inverted position, has its neutral point at the perineum and the extremities of its branches are the forehead and the occiput. The forehead being positive and the occiput negative.

From this it follows that in the human body, from the extremities of the feet to the summit of the head, all the right side is positive and the left side negative, and from the forehead to the perineum all the forepart of the body is positive, while the opposite or back part, from the occiput to the perineum is negative. The Human body possesses other polary axes of less importance.

Reichenbach has found, through experiments made with many sensitives, that the end of the Magnet which seeks the North pole of the Earth, the end we call positive, sends to the left hand of a sensitive a fresh breeze, while the other end emits a tepid one. He also found that the positive end emits in the dark a blue light, while the negative one emits a yellow red light. His sensitives found that in the dark, the right side of the human body emits a blue light, while the left side emits a yellow red one. Then the right side of the body has the same quality of Magnetism as the positive, or North seeking, or Austral pole of the Magnet, and the left side has the same quality of Magnetism as the negative, or South seeking, or Boreal pole of the Magnet. Those experiments of Reichenbach agree thus entirely with those made by Mr. Duville. His polarity of the Human body is also the same as given by Andrew Jackson Davis, page 91 of his work "The Harbinger of Health." There are consequently very strong reasons for believing that the theory of Mr. Durville is the right one, since it has been confirmed by practical experiments made by himself, Reichenbach and Davis.

Mr. Durville concludes his article in the "Journal du Magnétisme," January number of 1886, with some interesting points in Therapeutics. Diseases can be classed as of two kinds, those due to atony or paralysis of the organs, and those due to excitation or inflammation.

The object of Medicine is to excite the functions of the atonic organs and to calm or moderate those which are too active. Magnetizers knew that the ends of the fingers presented within a few inches of the diseased part, will produce excitation, while the palm of the hand applied on produces calm; but they could not always obtain the desired effect for want of the knowledge of the true polarity of the Human body.

The right hand will produce attraction, calm and easiness on the left and back side of the body; and repulsion, excitation and uneasiness on

the right and forepart of the body; and the left hand will produce the same corresponding effects on the right and forepart of the body, and on the left and backpart. The right-hand, a positive pole, will act with more energy than the left-hand, a negative one.

He found by experiments that the most certain and active results are produced by presenting the palm of the hand within about two inches from the diseased part, the attractions and repulsions being in inverse ratio of the square of the distances. Every time we want to take off a pain, or calm an excitation, we will succeed by presenting the palm of the right hand to the diseased part, if that part is on the left side or the back of the body, or by presenting the palm of the left hand, if it is on the right side or the forepart of the body. For example, a heaviness in the head, a neuralgia and in general, all kinds of headaches, will cease more or less rapidly under the influence of the palm of the hand presented with the fingers upright at about two inches from the forehead. To calm the nervous system, place yourself on the left of the patient and apply the left hand on the epigastrium, and the right hand on the vertebral column, on the corresponding part. If we were to use the other hand on the same part, we should increase for a while the intensity of the pain. To obtain the desired result, the time necessarily varies according to the nature of the disease and sensibility of the patient.

With a knowledge of the laws regulating the human polarity, Magnetism becomes an exact science, a positive one. But the application of it is also an art which constant practice may improve considerably.

Ch. J. Quetil, F. T. S.

The Hermetic Philosophy.

Fragments of the Ancient Wisdom Religion have come down to us from the remotest past, through many channels, and in various forms.

The study of philology alone will be inadequate to discover the true meaning of ancient sacred writings, though it may very greatly assist the labors of those who have already gained a clue to the Secret Doctrine. The Theosophist and the Antiquarian differ very widely, and though the former has sometimes been accused of searching out obsolete doctrines and magnifying the achievements of the past, but little observation will be required to reveal the fact, that that for which they search may be very old because it is valuable, but never valuable merely because it is old. In short that of which they are in search may truly be said to never fade, and ne'er grow old, though it is often lost sight of. Occultism is not a new craze as some suppose, it is not simply a line of the marvelous, it is rather the profoundest of all sciences,

conforming in its methods of research and the character of its results to those of all sciences. The naturalist does not hesitate to construct from a single tooth or a few fragments of bone, the entire animal and assign to it its proper place, declare its habits, modes of life, size, &c., &c., even though he fixed its era centuries ago, and no one nowadays questions the general correctness of the result ; the study of comparative anatomy and the science of biology testify all this. In like manner and by similar methods may one familiar with the science of occultism, which deals with the operation of uniform laws in the higher realms of nature, arrive at exact data from very small beginnings, and with this advantage, viz., that he has the means at hand to verify his conclusions, which the naturalist has not, for in this realm there are no extinct species, the elements of human nature, and the laws which underlie their unfoldment and manifestation are the same now, as thousands of years ago.

It is the custom of many who are entirely ignorant of this higher science, to deny its existence and ridicule its cultivators. Just as an uneducated and conceited boor would ridicule an Agassiz for attempting to reconstruct an animal from its thigh bone. When, therefore, one entirely ignorant not only of the principles but of the existence of such a thing as occult science, examines ancient records in which it is concealed, he will arise from his task possibly better satisfied with his own possessions as contrasted with the "ignorance" of past ages, but seldom wiser for his endeavor. Few persons nowadays are ignorant of the form of most ancient hierarchic writings, as consisting of, or containing a double meaning under the garb of allegory or parable. It is moreover becoming quite generally known that many of these ancient records are of vital importance to us of the present day, as containing the very knowledge of which we stand most in need, and the amount of attention they are receiving may be determined by observing the interest in, and almost unprecedented sales of, such works as Arnold's Light of Asia, while the labors of men like Max Muller in rendering the ancient scriptures into English have made it possible for everyone to gain some familiarity with the religious casts of antiquity. Bearing in mind these general observations, let us briefly examine one of the most ancient, most famous, and yet least comprehended sources of ancient wisdom. As to the questions who was Hermes? which Hermes? when did he write? we have these points for the philologists and historians, quoting here the remark of Iamblichus in his treatise on the Mysteries: "Hermes, the God who presides over language, was formerly very properly considered as common to all priests ; and the power who presides over the true science concerning the Gods is one and the same in the whole of things. Hence our ancestors dedicated the inventions of their wisdom to this deity, inscribing all their own writings with the name of Hermes," and "the late learned Divine Doctor Everard" in the

preface to his translation of the Divine Pymander 1650, contends that Hermes Trismegistus lived a long time before Moses, that he had "perfect and exact knowledge of all things contained in the world," * * "that he was the first that invented the art of communicating knowledge to the world by writing, that he was King of Egypt, that he styled himself the son of Saturn, and that he was believed to have come from heaven, and not to have been born on earth."[1]

The above writer goes on to say that Hermes did excel in the right understanding of, because he attained to, the knowledge of the quintessence of the whole universe, otherwise called the *Elixir* of the philosophers, which secret many ignorantly deny, many have sought after, and some have found. A description of this great Treasure is said to have been found engraved upon a Smaragdine Tablet in the valley of Hebron after the flood.[2]

To the modern reader, all this sounds very queer, a bundle of contradictions and vagaries, taxing reason and even credulity. But suppose we are told, that it was designed for exactly that purpose, that only they who were *determined* to find the truth, and who therefore had faith that it existed somewhere, were expected to walk around or dig under this stumbling-block. If we turn now to *Isis Unveiled* p. 507, Vol. I, we shall find the inscription said to have been found on the tablet. B.

[*To be continued.*]

REVIEWS.

PANTANJALI'S RAJ YOGA PHILOSOPHY.—(Reprinted by the Bombay Branch of the Theosophical Society.) We will give in subsequent numbers of this magazine, remarks and explanations by a Hindu brother member. In this reprint are some things which do not improve the book. They are selections from such men as P. B. Randolph and others. We do not think Pantanjali needs confirmation from such a source as Randolph's. No doubt many Theosophists will be disappointed in this great Hindu, in consequence of their own expectations of finding explicit directions as to developing and projecting the double and other like tricks, and because of erroneous suppositions as to what Raj Yoga is. It is the highest philosophy, but the work needs just the explanations which we propose to furnish, in part at least. Patanjali is immensely interesting to ordinary Theosophists from an intellectual standpoint, and to those who are somewhat advanced its instruction is very great. At present all the Raj Yoga which the western body of Theosophists can assimilate, is found in *Light on the Path* and *Bagavad-Gita*.

1 See Introduction to The Divine Pymander p. VI-et. seq. edition 1650.
2 Ibid.

JOURNAL OF SPECULATIVE PHILOSOPHY.—We have received from Wm. T. Harris, (No. 3, Vol. XIX) for which we offer our thanks. Our small space will not permit extended notice. It is full of splendid matter.

IMMORTALITY OF THE INDIVIDUAL.—(W. T. Harris, D. Appleton & Co., New York.) On p. 5 is the basis of a great argument, that "the interaction between soul and body can never be explained, except by a combination of introspection with observation of physiologic facts." The grossest scientist exercises both and yet denies the value of introspection.

PHILOSOPHY IN OUTLINE.—(Wm. T. Harris, D. Appleton & Co., New York.) A brief exposition of the method of Philosophy and its results in obtaining a view of nature, man and God.

NOTES AND QUERIES.—A monthly magazine full of curious information in art, science, mathematics, folk-lore, mysticism, etc., comes to THE PATH as an exchange and the back volumes have been received for our Theosophical library. It is published by S. C. & L. M. Gould, Manchester, N. H., at $1.00 a year. Among its articles are many on subjects allied with Eastern wisdom, ancient philosophy, masonry, bibliography, etc. Write to them for a sample copy.

LIGHT ON THE HIDDEN WAY.—*Anon.* (Boston.) This book has excited a great deal of comment in Boston.

The similarity of titles might lead one to expect something like "Light on the Path," but the reader would soon find that the book, whose noncommital introduction by a distinguished Unitarian Minister has brought it considerable earnest consideration, has nothing in common with that priceless volume. It is the account of the experiences of the author, a sensitive and seer from childhood, and, in some respects, it reminds us strikingly of what Kerner tells us about the Seherin von Prevorst. While we cannot commend untrained seership, or its results, we can commend the earnestness and sincerity of the author and at least say for her work that it ought to do good in turning Spiritistic readers away from the materialistic aspects which their belief most commonly presents, and in teaching them that immortality is only to be obtained through "slaying the dragon Self." For the rest, we will submit the following comments on the work from a source which we feel to be competent to judge:—

"I feel as if my father's eyes were always upon me. p. 21. In this and following instances, the evidences are, that the writer is looking into the Astral world, or, in other words, is seeing the impressions that have been made upon her personal aura. Not having been effaced, they are readily mistaken for the personalities who made the impressions. Was it her father, the individual, he would be engaged in more important matters than watching for dust in unswept corners. So far, all is sentimental, or in the sphere of earthly impressions, beliefs and feelings—naturally to a great extent

illusory and unsatisfactory. A chorus of heavenly voices swelling a hymn, may fulfill the requirements for some individuals, but we can hardly see or feel that any chorus, no matter how earthly, much more heavenly, can sing a song of rejoicing because a man has laid aside his robe, and in the doing it, causing a woman, perhaps, to pass through Gethsemane. The sorrows and demands of others are entirely lost to sight in the fancied importance of one being passing through the change of abode called *Death*. We do not think any man ever saw any being with wings in the spheres above the Astral. In the Astral they do exist, for they are creatures of the imagination. In truth, therefore, they are elementals, clothed in this form. Imagination, properly guided, does not create these beings, but unguided, or badly guided, it does, the result being that it is quite possible not only to see them with wings, but with a thousand of them, or, like a centipede, with a hundred legs.

"Similar visionaries, and this one also, have to a great extent unconsciously permitted their thoughts to be influenced by Biblical writers who express their visions in symbolical language. But the Prophets say: "And I saw one *like unto* an angel having four wings," etc. They do not claim to have seen this, but that which they did see could only be expressed in this manner. They could convey their meaning only in this form.

"The ineffable Light is not to be beheld so easily, or with so little effort as a prayer. And *earthly eyes do not behold it.* In prayer the will is at work in *desire.* This produces a more active condition, or rousing of the material, causing a greater amount of motion or vibration, thereby increasing the brilliancy of the Astral, or Aura, of the personality, and the seer being within it and producing it, mistakes it for the Ineffable. After all the seer is only looking at her physical self and calling it God.

"In regard to the higher precepts that are brought forth, we do not find her father connected with them in any way. But we do find some of the higher principles endeavoring to assert themselves. The words are those of the Inner Consciousness. It is herself that is trying to teach. It is that which is the first to assert itself when one begins to desire wisdom, and occurs long before the advent of a teacher, or any other individual. The teachings are good, and come to all who find the unimportance of self. But our work is not for the spirits in the astral, but for those who are in reality earth-bound, those in the body. Our teachings are for man. Our workings are for him. It is quite all we can do to instruct ourselves and fellow men, without attempting to teach him when out of a body. We can violate no law. One law is, that if a spirit needs instruction then he must be in possession of a body, and striving for knowledge in that manner. We cannot, in or out of a body, attach ourselves to any other individual and expect him to save us from the results of our own ignorance, selfishness, or bad Karma in general.

"The most peculiar of all the ideas suggested, as one reads farther, is this: That these spirits, after making such sad mistakes as they said they did in life, should come back to be saved by the reading, in some cases, of one book. If they had discovered enough, through the mere fact of death, to find that they were all wrong, why did they seek at the source of all their errors for more? Why not seek at the source that taught them that they were wrong? The fact is, Death has not the mighty power ascribed to it. If I move from one house to another, the mere act of going out of one does not solve the *why* that I lived in one, or *will* in another. I may perceive that one is better adapted to my wants, but the moving into it does not tell me 'why?' I, as the tenant, know already the why, and perhaps if I open the windows of my house, the house itself may become pervaded with the knowledge. But it is 'I' who do the act, not Death. Death closes my windows and opens the door. I close my door to Death and open my window to Wisdom—perhaps in a new house, quite likely in one which has had another occupant.

"If the 'evil-minded, malicious, and undeveloped souls' would only unfold their pin-feathers and fly off into the 'Beyond,' they would be a source of little sorrow to earth. But they do not. Undeveloped, they cannot fly; malicious, they remain in their proper degree; evil-minded, they are not souls, but elementaries.

"The book is the property of Death. "AMERICAN F. T. S."

MEN, WOMEN AND GODS, AND OTHER LECTURES.—By Helen H. Gardener. Introduction by Robt. G. Ingersoll, (*Truth Seeker Co., 33 Clinton Place. N. Y.*) p. p. 174, with a portrait of Miss Gardener; Cloth $1.00, paper .50. This is a valuable contribution, being compact, fervid in its reasonings yet not at all heavy. Its statements are unanswerable. Evidently the author read widely, thought deeply, observed keenly, and added to all that, a native genius. On page 53 she has put 12 articles of positive belief, and as the famous Colonel says in the introduction, "there is no misunderstanding between her head and her heart. She says what she thinks and feels what she says."

The design of the book is the emancipation of woman, but in carrying that out she does not abuse men for the position of women. She calls upon the women to dare to think and act for themselves and to gain the place which rightfully, in the author's estimation, belongs to them.

THE ORDER OF CREATION.—(*Truth Seeker Co., New York.*) This contains the controversy between Gladstone, Huxley, Muller, Reville and Linton, as to the order in which creation proceeded; p. p. 178, cloth .75 paper .50. Those who followed this interesting dispute will find this a valuable book, as it brings together the arguments of these masters of rhetoric, science and philosophy into one compact volume, and enables all who care for different kinds of authority upon vexed questions, to see what these modern lights each have to say as to the evident conflict which exists between Genesis and Geology.

CORRESPONDENCE.

AN UNWRITTEN MESSAGE BECOMES VISIBLE.

NEW YORK, May 16, 1886.

EDITOR OF THE PATH,

DEAR SIR :—Could you explain the following?

A friend of mine, a physician, who is a rational agnostic and scoffer at all socalled supernatural things, relates the following curious mystery, which happened to him the other day.

He was sitting in his office holding in his hand a letter from one of his regular patients, which asked him to come as soon as he could. It being then towards 5 p. m., when his office hours are over, he was thinking whether he could go that day or not as he has an extensive practice. While thinking he found that the letter was gone. He searched for it on his table, but in vain. A strange feeling came over him as he could not even remember when he had received the letter, nor when he had opened it. A feeling that the letter had after all been a physical delusion he dismissed with scorn; he was sure it would by and by easily explain itself. However the servant was sure that no letter had since 2 p. m. been delivered, as she never leaves the door during that time.

The next morning he called on his patient, who was very glad to see him, though being a little astonished that her daughter had been very sick the preceding day for an hour or two. It had soon passed over. "I am glad to hear that it is nothing serious," the doctor said, 'I wanted to excuse myself for not coming yesterday. I received your letter only at 5 p. m." "My letter?" the lady answered, "I never wrote to you; it is impossible, for about that time I was with my sick daughter, and thought very intensely to write, but as I had but one servant in the house I concluded to wait till my son came in. By the time he came, my daughter felt better, and so we concluded not to trouble you."

My friend went home, perfectly sure that in spite of all appearance, though no letter could be found after repeated searching——the lady had written but forgotten it. I can vouch for the truth of the story.

Remain yours fraternally, H. P. L.

[The explanation by those who adhere to mediumship would be, that this was what they call, "a spirit letter." But at this time we cannot accept that proposition; it seems rather a degradation of what we call "spirit," and many alleged "controls" of mediums have deprecated the constant referring of everything to spirit agency, when in perhaps the majority of cases, "spirits" have nothing to do in the matter. Many so called extraordinary things occur every day which are attributed to spirits, or classed as hallucination, which really are due to the powers of the living man, their laws of operation being almost unknown to western people.

The true student of Raj Yoga knows that everything has its origin in the mind; that even this universe is the passing before the Divine Mind of the images he desires to appear.

Now in the case before us, the doctor must be a sensitive man who has the power, unknown to himself, of seeing very clearly the mental images passing in the minds of those with whom he is in sympathy. These impressions are quite common, but they are not usually seen as apparently visible things. Some receive them as images, others as thoughts and ideas. We are all constantly affecting each other in this way every day of our lives, but not everyone receives the impression in the same way. The variations of the operations of *manas*, which may be properly called "mind," are infinite.

The lady whose daughter was sick, desired very intently to see the doctor, and the message was probably formulated in her mind at once. This is evident, for she awaited the arrival of the son to whom she would at once have given it. That message thus formed was impressed in the astral light, and because of the sympathy existing between patient and doctor it immediately rushed into the sphere of the doctor, registering itself in his mind. He then saw in his hand a letter, which apparently he could feel and read. This was either, (*a*) the reflection from his mind, or (*b*) an actual momentary appearance in his hand of the astral message. It was never found again because it had no corporeal existence.

It would be easy to cry "spirits," but it would not be common sense. We might also say elementals did it, but that would infer that either the doctor or the patient has elementals devoted to them. Elementals do perform such things but the cases are not common, and therefore we are not justified in taking that explanation when neither party knows of elementals.

If the doctor had not been a sensitive man, he would merely have received the message and repeated it to himself as a sudden thought of that particular patient.

We know several persons of our acquaintance who habitually obey sudden impressions, causing them to write to absent friends, &c., always finding that they answer the other person's thought or written letter then on the way and undelivered until after the reply had been sent.

Let us then pay attention to these things in this light and not allow ourselves, except in known cases, to fly into the arms of alleged spirits or elementals.—Ed.]

Dear Path:—Is not it an error on p. 28 of April No. in review of *Apollonius of Tyana*, where it says:

"*Error* courts investigation"; was not "truth" meant.

Yours, F. E. B.

[There was not a mistake. The author was trying to show how error preludes truth, but falsehood never does; that error courts investigation, falsehood never. Falsehood is altogether untrue and therefore without any knowledge; and being thus false it hides itself from investigation. But error is merely that which has not true knowledge, and does not imply falsity.

Science is full of error, but constantly corrects itself. The process of acquiring true knowledge is in fact the cutting away of errors.—Ed.]

PRONUNCIATION OF SANSCRIT.

Dear Brother:—Is there any dictionary or book giving the correct pronunciation of the Oriental words so current in theosophical literature.

Yours ———

[In Sanscrit dictionaries the true pronunciation is found. But if our correspondent will, in these words, always read *a* as *ah*, *e* as *eh*, *i* as *ee*, *u* as *oo*, and *o* as *oh*, she will be right. *Arjuna* is sounded as *Arjoona*, *Veda* as *Vaydah*, *Brahma* as *Brähmä*, *Prakriti* as *Präkreetee*, *Mulaprakriti* as *Moolah-prakreetee*, and so on.—Ed.]

Theosophical Activities.

Ireland.—A charter for a Branch of the Society in Dublin, was issued in April. This is the first Irish charter, and it marks an era in the history of the Society as well as of Ireland. The month of April is an important one for the green Isle in several ways, and this charter must bear a date of some significance.

Furthermore, Ireland's real name signifies, "the Isle of Destiny," and, as if she really had some great destiny, she has long been a thorn in England's side, and has furnished great men, poets, and warriors, to all western peoples.

Perhaps now some great exponent of Theosophy will arise in that island, and the new Branch become a power for good amongst us. The name selected is, *The Dublin Lodge of the Theosophical Society.*

New York: The Aryan Theosophical Society.—Meetings are now held on the 2d and 4th Tuesdays in each month, attended by members and inquirers. At each meeting a paper is read or address delivered followed by discussion and questions.

The Branch does not yet devote itself to psychical experiments, but to an inquiry into all the doctrines which have been put forth in Theosophical literature, and to inquiring into Aryan philosophy.

Beside these open meetings, they also hold private meetings, where further and more familiar discussions and conversations are carried on.

A series of notes of all the discussions has been started in the form of a printed leaflet, to be distributed each month among all the members to be found in the United States, with the object of solidifying them in their struggle to find the truth, and if possible to procure an interchange of questions and replies in the whole body of American Theosophists. It is believed that this will do much toward helping all, for there is no better way of getting new

ideas and of spreading knowledge, than by rubbing minds together, so to say, and thus eliciting the doubts, the questions, and the views of all.

As we are a universal Brotherhood, we are each bound to help the rest, and to do as much as we can toward communicating with each other upon the subject of our studies. This does not mean that any one is to give to the world any rare knowledge which ought to be hidden. It is supposed that up to this time the whole body of American Theosophists is upon one plane. At any rate, those who possess occult knowledge, or think they do, ought to know where and when to keep silent. Long before we are ready for occult knowledge, we have to study that which is the common property of all, but which hitherto has been neglected and allowed to lie hidden, not only in Eastern literature, but also in much that has been produced among Christian people.

The donations of books for the Library of the Branch, during the last month, have been as follows :

By S. C. & L. M. Gould : *Vol.* I. *and* II. *Notes and Queries ;* by Bro. R. Hart, 10 books : *Mary Jane* (*spiritist inquiry*), *Suicide, 2 vols., Lights and Shades of Spiritualism, Psychography* (*Oxon*), *Animal Magnetism, &c., England and Islam, Vocal Culture, Civil Polity of the U. S. ;* by Bro. W. H. Dannat, London Lodge, 20 books : *Modern Magic, Book of Mediums, Infinite and Finite, Idyll of White Lotos, Possibility of not Dying, Col. Olcott's Lectures, Palmistry, Essence of Christianity, Mysteries of Astrology, Zoroaster, Rosicrucians* (*Jennings*), *Chaldean Magic, Circle of Light, Gould's Myths, Unseen Universe, Moore's Epicurean, Oriental Interpreter, Theosophy and the Higher Life, Pagan and Christian Symbolism* (*Inman*), *Man-Fragments, &c.,* and 28 *Miscellaneous Theosophical pamphlets.*

Cincinnati.—The new Branch here has been organized since our last issue, with about twenty members. Some meetings have been held at which great interest was manifested. At the next meeting an essay upon some theosophical subject will be read. The members are all engaged in serious study of such subjects as : the laws of Karma, Reincarnation, &c.

"As the great universe has no boundary, and the eight quarters of heaven no gateway, so Supreme Reason has no limits."—*Buddha.*

"Look up at it ; it is higher than you can see ! Bore into it ; it is deeper than you can penetrate ! Look at it as it stands before you ; suddenly it is behind you !"—*Confucius.*

"Looking up, you cannot see the summit of its head ; go behind it, you cannot see its back."—*Lau-tze.*

"A man who foolishly does me wrong, I will return to him the protection of my ungrudging love ; the more evil comes from him, the more good shall go from me ; the fragrance of these good actions always rebounding to me, the harm of the slanderer's words returning to him. For as sound belongs to the drum, and shadow to the substance, so in the end, misery will certainly overtake the evil doer."—*Buddha Sutra of 42 sections.*

OM.